

# Shriver Sees Poverty ..

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poor to hire and fire the doctors and set the hours. Dr. Joe English, a member of his staff, said he would examine ways that such special health services might be applied to Alaska. Headstart and Upward Bound programs are helping to equalize education Shriver pointed out. Among low achieving students participating in Upward Bound, 78% have been going on to college. Only 8% of these students went on to college, previously.

"VISTA is one of the most essential aspects of the whole picture," Shriver said. "You are the shock troops in this war against poverty. You scout out the situation to see what can be done."

Shriver found King Island Village at Nome to be one of the "most physically dilapidated places" he ever had seen in his life. He visited a VISTA's house, no better than any of the others. "The mere fact that he lived there may be one of the most significant things that happened," Shriver said. That man showed that people are still interested in those King Islanders.

Shriver and his seven year old son Timothy, participated in July 4th foot races at Nome. Timothy won second prize in the 20 yard dash for five to seven year olds. Shriver took third in the 50 yard dash for married men over 35. Pat Kennedy, deputy director of VISTA for the United States, came in second. "But he cheated," Shriver said. "I found out Pat is only 34."

Shriver also enjoyed the King Island dancers. "They can dance so much better than we can. I'd like my child to be taught Eskimo dances and songs. If Eskimos can learn to dance like that, we can learn."

Schools should hire Eskimos to teach the dancing, Shriver urged. If they were

on the faculty, their whole attitude towards school would change. They would feel that the building was theirs.

Shriver urged the new volunteers to be sensitive to the people they worked with. "A volunteer once complained to me that he could not get the people to work with him," he said. It didn't occur to the volunteers that he should be working with them, not the other way around.

Shriver compared VISTA to yeast in a loaf of bread. "You don't see it, but without it, the bread doesn't rise," he said. "Be invisible," he urged. Help people learn to lead themselves.

Bill Mullens, Shriver's special assistant, said he was going home with several suitcases full of notes. He said when all the information is sorted out, the staff would decide what their next move should be. He said they probably would consult with several experts on Alaska.

## NORTH Commission Meets July 28

The NORTH Commission is scheduled to hold its first meeting at the University of Alaska, College, July 28th and 29th.

The commission, charged with developing transportation routes in northern Alaska, will discuss their total organization and aims. Members will be flown over the route of a proposed railroad to the Kobuk River area.

Gov. Walter J. Hickel announced the meeting at a news conference in Juneau, Friday.

Last month he said that a winter road linking the interior from Fairbanks to Anaktuvuk Pass would be one of the commission's first projects.

## Chivalry of an Indian—

# Subscriber Submits Story To Continue Subscription

(Editor's note: The following story was offered as payment for a subscription to the Tundra Times. The offer was accepted. In an accompanying letter Albert Enzmann wrote: "I am extremely sorry that I am not financially able to renew my subscription. On account of my wife's and my own sickness I have suffered immense losses the past two years."

"I was so happy when Debby Wien brought me the first Tundra Times so I subscribed immediately."

The Wiens of Air Alaska were my neighbors in Minnesota and I was visiting there last year.

"I sure wish you success. Enclosed herewith please find a true story which I hope you will find suitable to print or sell. Anyway no strings are attached. If you find it worth something, I will take it out in Tundra Times."

By ALBERT ENZMANN

In spring 1900, an Indian by the name of Ah-no-ma-ga-ka-bou of Leach Lake, Minn. received a message from Manitou, the Great Spirit, concerning the future existence of the Redman. Something of great importance was to take place, the nature of which was still a mystery. The spirit ordered the Indians to break off relations with the white men. Everything that had been received from white men was to be thrown away.

Ah-no-ma-ga-ka-bou sent two messengers to spread the word to the Indians to the north.

The people of International Falls and Fort Frances looked at the many Indians dressed in buckskins and decorated with paint and feathers with surprise as they passed through, but nobody was alarmed until they discovered the Indians had bought up all guns, ammunition and black powder in Fort Frances and International Falls. It would take a week to get a new supply.

The nearest railroad was at Tower, 150 miles away. Two volunteers made the trip by canoe in three days by paddling practically day and night. From Tower, they sent a message to the Minnesota governor.

The governor promptly dispatched two skeleton companies of National Guard troops in charge of Major Resche and Captain Eva.

Before the troops arrived, the local people organized a home guard. Joe Baker, a homesteader on the Rainy River across from Fort Frances, Ontario was one of the first to volunteer. While he was away, Indians landed in canoes all over his property. Mrs. Baker and the children were afraid to leave the house, but also afraid to stay in it.

Indian dogs killed their chickens and the glances of the men were anything but friendly.

When Joe came home and saw what had happened, he told his neighbors they would have to get along without him, that he was going to stay home and protect his family.

Early the next day, Indians started coming in great numbers. One family landed



ORIGINAL CABIN—Picture shows Joe Baker's cabin he built around 1894 below International Falls, Minn. which the Indians called Koochiching. It is not known whether the couple, their children, are Mr. and Mrs. Baker.

close to the cabin. Their two dogs caught a chicken each. Joe shot both dogs. The Indian family picked up their dogs without even looking at Joe, but left the chickens for him. That afternoon, Joe went to town to find out how the home guard was making out. When he returned, he found a birch bark tepee near his house. Evidently the occupants, a middle aged couple, were quite at home in it. The Indian man was tall and slender, the squaw short and stocky.

Joe went into his cabin, madder than a hornet and came out with a double barreled muzzle-loaded pistol. It was loaded, but had not been shot in 20 years.

He walked straight up to the Indian man and placed the weapon against the copper colored chest, telling him in pidgion English and Ojibwa that the land there belonged to him and to get off or else. Without showing any emotion or change of expression whatsoever, the Indian crossed his arms and said, "Shoot".

For a minute Joe was so surprised, he was speechless. What did one do when a bluff failed.

Then Joe went over to the tepee and set fire to the birch bark. The squaw had been watching them and without a word, went into action. She rubbed the fire out with her bare hands. Meanwhile, she kept up a scolding of her husband. She rolled up the

birch bark. She grabbed up the poles, piled everything in the canoe and with a grim face motioned her husband to come on. He had been standing and just watching. Saying nothing to Joe, he strode over to the canoe and they paddled across to the Canadian side where they pitched their tepee.

Three days later the Indian man returned with a 14 year old Indian boy and three fat ducks. The boy acted as interpreter. The ducks were a peace offering. The man explained that he and his squaw had camped at Joe's place to protect Joe's family. They had thought Joe's wife was a widow, having seen no man around the house. The man knew some of the Indians were bad.

Joe felt like crawling into a skunk hole. He told the Indian to come back and stay as long as he and his squaw wished. The invitation was accepted.

Soon afterwards the soldiers arrived. The Indians explained that their god Manitou suddenly had ordered all the Indians to return to their homes. Every canoe carried a white flag as it went on its way.

Joe Baker, his wife and even the children were extremely sorry to see the Indians leave.

This is a true story. I camped on Joe's place in the spring of 1905 and he told me this story.



FATHER AND SON—Accompanying 7 year old Timothy Shriver on a tour of Alaska is a gentleman named Sargent Shriver. Timothy is a fast runner who took second place in a foot race at Nome, July 4th. His dad is commanding general of the war on poverty.

## Article Timely . . .

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apparently is to their neighbors.

A middle course does exist. In a message delivered on May 21, 1948, President Harry S. Truman pointed part of the way when he recommended that "Congress authorize the Secretary of the Interior to grant to the natives their village sites and burial grounds, and such lands and hunting and fishing rights as are necessary for their economic livelihood..."

The key to fair and honorable disposition of aboriginal claims, in other words, lies not in acres patented, dollars paid or even subsistence protected, but in providing the natives out of their own lands a large enough share of Alaska's natural resources to sustain economically viable communities.

This goal can be achieved, of course, through a variety of methods.

One suggestion is the creation of a Native Lands Board authorized, among other powers:

To investigate and determine native claims based upon aboriginal use and occupancy, without regard to involuntary abandonment;

To value and conduct long-range economic feasibility studies covering the land so found in native ownership;

To award the natives land titles, use rights (permanent or temporary) and monetary judgments, or any combination of the three, in such manner and to such extent as will compensate the claimant for all property lost and, on the basis of reasonable expectations, enable the natives to become economically self-sufficient;

To recommend to the Congress such further legislation involving the utilization of native-owned resources as seems necessary and desirable;

The establishment of a firm foundation for the native economy, as well as the final elimination of any clouds upon title throughout the state, cannot help but contribute to Alaska's overall progress...